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ton.
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F. C. MILLER, County School Commissioner,
for Iron County, Missouri, Pilot Knob.

Circuit Court is held on the Fourth Mon-
day in October and April.

County Court meets on the First Mon-
day of March, June, September and December.

Probate Court is held on the First Monday
in February, May, August and November.

Societies.

IRON LODGE No. 107, I. O. O. F. meets every
Monday evening, at its hall, in Ironton.

PIONEER LODGE No. 330, I. O. O. F. meets every
Thursday evening, in Masonic Hall, Cross Roads.

PILOT KNOB LODGE, No. 233, A. O. U. W. meets
every Friday evening at Odd Fellows' Hall, Pilot Knob.

IRONTON ENCAMPMENT No. 29, I. O. O. F. meets
in the Odd Fellows' Hall, Ironton, on the
First and Third Thursdays of every month.

STAR OF THE WEST LODGE No. 133, A. F. & A. M.,
meets in Masonic Hall, Ironton, on the Satur-
day of or preceding the full moon in each month.

MOSKAT LODGE No. 351, A. F. & A. M., meets
in the Masonic Hall, Cross Roads, on the Satur-
day of or preceding the full moon in each month.

MIDIAN CHAPTER, No. 71, R. A. meets on
the First and Third Thursdays of every month,
at 7 o'clock, p. m., in the Masonic Hall, Ironton.

EASTERN STAR LODGE, No. 62, A. F. & A. M.,
meets in the Masonic Hall, Ironton, on the Sat-
urday of or preceding the full moon in each month.

VALLEY LODGE, No. 1870, KNIGHTS
OF HONOR, meets alternate Wednesday
evenings, as follows: February 12th
and 27th; March 12th and 26th; April
9th and 23rd.

W. W. NALL, Reporter.

Churches.

SERVICES in the Presbyterian Church every
Sabbath morning at 10 o'clock. Sabbath School
at 9 o'clock. Prayer Meeting every Wednesday
at 8 p. m.

M. E. CHURCH, Cor. Reynolds and Mountain
Streets, Ironton. B. F. THOMAS, Pastor. Resi-
dence: Ironton. Services: Second and Fourth
Sundays in each month. Sabbath School every
Sunday morning, at 10 o'clock.

HIGH MASS and Sermon at Arcadia College
every Sunday at 10 o'clock. A. M. Visitors and
Benediction of the Blessed Sacrament at 5 o'clock
p. m. Mass and Sermon at Pilot Knob Catholic
Church at 10:30 o'clock. A. M. Sunday School for
children at 1:30 o'clock. P. M.

FRANZ DINGER,

Attorney at Law and Notary Public,
Real Estate Agent,
and Agent for the Mutual Life and Home Fire
Insurance Companies of New York, and the
Atlas Insurance Company of Hartford, Conn.
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IRONTON, MO.

Will Collect your Bills, make Deeds and
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Persons requiring services in the above lines
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Ironton, Missouri.

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of partnership accounts, business at the Land Of-
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business entrusted to his care. Examination
land titles and conveying a specialty.

J. C. REED,

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Des Arc, Missouri.

Will practice in all the courts of Southeast
Missouri and in the Supreme Court of the
State.

J. W. EMERSON, W. R. EDGAR,
Late Judge 15th Circuit. Pros. Att'y of Iron Co.

EMERSON & EDGAR,

Attorneys at Law,
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PRACTICE in all the courts of the State. Strict
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Send six cents for postage, and
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lutely free. At once address "Pine & Co., Augusta,
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Iron County Register.

BY ELI D. AKE.

OUR GOD, OUR COUNTRY, AND TRUTH.

TERMS—\$1.50 a Year, in Advance.

VOLUME XVIII.

IRONTON, MO., THURSDAY, DECEMBER 25, 1884.

NUMBER 24.

Union Market News:

THE LATEST!

My desire is to call Special Attention
of the Public to

FIRST-CLASS GOODS AT BOTTOM PRICES.

FULL ASSORTMENT OF

Staple & Fancy Groceries,

STONE CHURNS, CROCKS, JUGS, JARS.

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Too Numerous to Mention.The FINEST TEAS in Original Packages:
Imperial Oolong, and Japan Black & Green.

When I began business, some of the proprietors of other houses gave me 6 months in which to get very tired; but I have been running nine months, and feel "fresh as a daisy." My trade has been better than I could have reasonably expected, and I hope, by strict attention to business, fair dealing, and polite treatment of patrons, to still further increase it—and don't you forget it!

None but STANDARD Goods Kept,
And I am Selling them at theLowest St. Louis Retail Prices.
SATISFACTION GUARANTEED.I Respectfully Solicit a Share of Your Trade, and You
Shall Receive the Best Attention.Country Produce Bought and Sold.
Headlight Oil 175 Proof. W. P. MCCARVER.S. G. & W. G. FAIRCHILD'S STORE,
IRONTON, MISSOURI,
IS THE PLACE TO BUYFRESH, PURE FAMILY GROCERIES,
AT THE CHEAPEST PRICES.Fresh Roasted Rio Pure Teas, Cocoa,
and Java Coffees, ON HAND, and Chocolate.Fresh Crackers of Every Kind,
CANNED MEATS, FISH AND FRUITS,
In short, all the Good Things a Family requires. We have exclusive sale ofOAKES' HOME-MADE CANDIES,
AND OUR ASSORTMENT IS ALWAYS COMPLETE.WE ALSO OFFER BARGAINS IN
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COUNTRY PRODUCE
Bought and Sold at Market Rates

A. BEGLEY. J. GRANDHOMME.

BEGLEY & GRANDHOMME,
UNDERTAKERS,
Ironton, Missouri.Will keep a full line of Undertakers' Goods on hand;
can fill orders at Ten Minutes' Notice.WE HAVE A
Fine Hearse,
WHICH WE

Will Furnish When Desired.

Our Undertaking Shop is on South Side of
C. H. Sq. BEGLEY & GRANDHOMME.Crisp's Drug Store,
Ironton, Missouri,Is now open for business, and with a
full stock ofPure Drugs & Medicines,
Perfumeries, Fancy Notions, Etc.,Is prepared to fill orders and prescrip-
tions in the most careful manner and
promptly.

Store in Remodeled Building, Corner Main and Reynolds Streets.

Mohammed and His Religion.

AN HISTORICAL REVIEW.

A glance at the land of his nativity, and the country where the doctrines of his religion were first preached will not be inappropriate in an article upon Mohammed and his religion, and may be profitable, as throwing some light upon the doctrines of Mohammedanism, and the causes of its rapid spread.

Arabia, the hot-bed whence sprung, and which still is the Holy Land of Mohammedanism, is now and has always been a, to some extent, terra incognita, and a study to the curious, in many things.

In length it extends from northwest to southeast a distance of fifteen hundred miles, while its southern coast stretches more than a thousand miles along the Indian Ocean. No rivers irrigate its dry, sandy and sterile plains; no rushing torrents break through its bleak mountains; few springs bubble from its bosom of mother earth, and the waters of that few are soon absorbed by the thirsty desert sands, or evaporated by the action of a fierce, torrid sun; little verdure clothes the repulsive nakedness of vast stretches of sand hills and mountains. There are no riches to tempt commerce, and few known wonders to draw the explorer, while dangers from thirst, from moving clouds of sand, and the warlike tribes of the desert, are ever present to deter.

All things combine to make this an unknown land to outsiders, and to prevent the march of progress within. On the east is the Persian Gulf, to the south the Indian Ocean, westward is the Red Sea, while northward are Syria and Persia.

Along the coast, and extending a few miles into the interior, is a narrow strip of land, which is all that invites or will support permanent settlement. Inside this belt, in all directions, for hundreds of miles stretches the barren waste of dreary desert and mountain, only dotted here and there with the waving palm tree and the verdant grass around the occasional spring or well.

In the midst of this occasional oasis we may see the tents of the wandering horde, pitched with filial affection around that of their chief, sheikh, or patriarch. As was the practice thousands of years past, so it is now. They soon strike their tents, pack their camels, seize their arms, mount their horses, and again sally into the desert to seek other pastures, or to wage private or public war.

The sterility of the soil, the absence of mineral wealth, the lack of inducements to commerce, all conduce to keep these people at a standstill, as to manners and customs, at the point where they were before the foundation of any government now existent on the face of the earth, save as to religion, and their very surrounding made their change in that possible.

In some arts and sciences at one time teaching the world, now no man claims them.

Only one change has taken place in thousands of years, and that consisted in forsaking the rites of polytheism, and proclaiming that "There is but one God and Mohammed is his prophet."

Their habits, tastes and surroundings made them singularly free and independent of control. The bond linking them together was and is mainly a reverence for some particular ancestor or family, and a knowledge that body is more readily accumulated by union. There is no cringing submission to the will of one master, or even the ruling of a majority. A wild, free, roving, brave and warlike people, they are particularly open to generous impulses. As a stranger or even a member of a hostile tribe who enters his tent or eats his salt is protected and sent on his way with gifts and the assurance of protection.

Originally this people were worshippers of idols: three hundred and seventy of these were, with more or less reverence, esteemed by the Arabs. The sun, moon and stars were not the least, though the black stone, the great "Caaba" of Mecca, was the common god of all. The Tabernacle, after their overthrow in Chaldaea and Persia by the Magians, also introduced their rites and their worship. And a toleration in matters religious, existed, to a degree worthy of our following: the Magians, the Jews, after the time of Titus, and the various sects of Christians who, after their became the religion of the State in the Roman Empire, and alternately exhibited to one another a most unchristian spirit, all were allowed settlement and their own worship without hindrance. The circles were traced around the Baaba, the warlike spirit of good and evil, the stern doctrine of the pentateuch, and the gospel of the humble Saviour, were all freely preached and freely followed.

The apostle and founder of the new religion was Mohammed, son of Abdulrah and Amina, a maiden of Jewish extraction, born at Mecca four years after the death of Justinian, Emperor of Rome, nephew of Justin the First, and only two months after the repulse of an Abyssinian invasion which would have, if successful, installed the religion of Christ in the holy circle of the walls of Mecca.

It has been urged as a term of reproach that Mohammed was a poor

camel driver, and son of a camel driver. But when we remember the migratory habits and pursuits of the native of Arabia, this is no more a reproach than to call an American citizen a farmer, a merchant or a lawyer. All things are comparative, and the most ordinary financial standing furnishes us with more solid comfort and even luxuries, than can be obtained by the proudest sheikh of the desert.

And even if it were a reproach it came with an exceedingly poor grace from those who taught that their own Saviour was the son of the wife of a poor carpenter of the House of David.

But if the assertion were intended as a reproach, it may easily be refuted by an examination of his ancestry. He, as do all the natives of his country, together with the Hebrews, claimed, and are able to prove, that their common ancestor was Abraham, the father of the whole Semitic race. A genealogical tree to which the most ancient of the world are as of yesterday. But, be that as it may, Mohammed could trace his ancestry to remote times through many princes of the tribe of Korish, the most noble and highly esteemed family in all Arabia.

His grandfather and four lineal predecessors had exercised the chief authority at Mecca. His own father was the leader who headed the citizens, his own kinsmen, in that conflict which ended in disaster to the Abyssinian invasion above referred to.

The young man was skilled in all the learning of his fellows. His was a mind which went far beyond, and soared far above theirs. He was a statesman of the highest order, a warrior who was never defeated, a philanthropist who sought to ameliorate the condition of his people.

The vain and empty rites of Polytheism were reflected by his clear intellect; the stern exclusiveness of the Jews repulsed him; the doctrines of Zoroaster were unsatisfactory, and especially so when brought from Persia, a country for whose natives the Arab had a contempt, and Christianity, with its doctrines of peace and love for all men was unsuited to the spirit of a people with whom war, robbery and lust were inveterate practices.

Still Mohammed seized upon religion as the fulcrum with which to bring his people into one homogeneous and powerful nation.

Whatever the motive, success crowned his efforts to a greater and more lasting degree than has ever, either before or since, attended the efforts of any one man.

His wonderful ability and personal magnetism, like that of Louis the Fourteenth, reversed that familiar rule that a familiar acquaintance has a disenchanting effect. Louis, though a small man, was, until his death, considered of majestic stature, and though he arose from bed and ate, daily, in the presence of hundreds his dignity never suffered from the exhibition.

So with Mohammed. His first wife, the widow who had endowed him with her riches, and his slave were his first converts, and his most faithful and unquestioning believers. His numerous wives and his constant and daily associates received his every word, look and gesture as an inspiration from the God of the Faithful. Familiarity did not breed contempt.

His doctrines, adapted to the manners, customs, desires and surroundings of a warlike and sensual people, have stood the test of time and now number more votaries than any other sect, save one, on the face of the globe.

From the earliest times his ancestors had been accustomed to intercourse with the Jews, and ample opportunities were afforded of becoming acquainted with the strict, stern and exclusive doctrines of the Pharisees and Sadducees, especially so since Christianity had triumphed over Polytheism in the west, and its votaries had turned the secular arms against the sons of those who had crucified the Saviour on Calvary.

Israelites fled to their brethren of the desert for protection and shelter, and the robber did not say him nay.

Close following upon the conversion of Constantine from the worship of his father, to the purer doctrines of Christianity, broke out those bitter dissensions in the church, the seeds of which had long laid buried under oppression, but which the sun of power and smile of favor soon caused to sprout into a gigantic tree, its roots unsettling the foundation of the whole social fabric.

Christian persecuted Christian, and to day it was the Arian, to-morrow it was the Athanasian, or the Nestorian, or Manichean, who sought that liberty, among the burning sands, he could not find in the home of his birth. With success purchased by severity to debauched women and illiterate men holding the reins of government which the republican legions of some had made all powerful, the factions did not remember to be patient and long suffering, and to bear love and charity to all men. By these exiles were the Old and New Testaments translated into the Arabic. And from these sources, as well as from the beautiful moral codes of the Sabaeans and Magians, were drawn the grand principles of morality and rules of conduct laid down in the "Koran" for the guidance of the faithful. And this book is, even now, the

only text book of civil law used in the courts of the countries where this religion is the religion of the State.

Mohammed could not hope for honor or position as a teacher in any of the old faiths. He knew, from a knowledge of his people, that neither were capable of a speedy and universal promulgation, opposed as they all were to their sensual and warlike habits, made so by their climate and configuration of their country, and further he was disgusted with their lack of uniformity. He leaned toward the Jewish rites, but to them he was a Gentile, and in his hour of need they conspired against him. From that hour his course was chosen, and he followed it triumphantly to the end.

He would be the apostle of a separate creed, of a new religion; he would acknowledge that the Old Testament was in many things the will of God as expressed from the tongues of inspired men, and confess that Jesus Christ was a prophet, a wise man, and a benefactor of his race, but no more. But the great and cardinal principle should be "There is but one God, and Mohammed is his prophet." He would enjoin (to strengthen his hands) that which his countrymen had immemorably followed, war against those who differed with them; he would promise indescribable happiness and a surfeit of sensual enjoyment to all his followers; an eternal existence in paradise, ministered unto by star-eyed women, more beautiful than can be conceived by human mind; expressly licensing in this world, the marrying of more than one woman, and permitting the maintenance of numerous concubines. The one great condition being the acceptance and promulgation of the one point "There is but one God, and Mohammed is his prophet."

His policy of promulgating it was not narrow and selfish like that of the Jews, nor peaceful and appealing to the reason like that of the Christians. He taught that the new doctrine should be offered to all people, and that should it be rejected, it was to be imposed with the sword and riveted with tyranny, promising the joys of the seventh heaven to those who died in the front of battle in the Holy War.

His first efforts were directed to his kinsmen of the tribe of Korish. He called a meeting and laid before them the new religion, and called them to join it. None answered save a boy, the son of his uncle. They were the chief people of their country, and the respect paid them was owing to their being the traditional and hereditary keepers and protectors of the "Caaba," the thing most revered by their brother tribesmen. They would not sacrifice the traditions of their fathers, and the prestige of their position as its guardians, for the mere chimera of the brain of a (they thought) half-demented kinsman. They rejected him with contempt.

He taught and was persecuted. His kinsmen laid snares for him that he might be destroyed. He fled to Medina, with a small following, for refuge, in the year of our Lord 622, and thence dates the era of the Hegira, the year from which in most Asiatic countries all of their records are dated. And thence also dates the doctrine of saving the world by brutal or warlike force.

He is a skilled warrior, and preying upon his neighbors successfully, other robbers speedily flock to follow his spear, he promising them heaven and booty, they in return acknowledging his claims to inspiration. His success in his forays was an unanswerable argument or proof, to these untutored men, of his divine powers, and proportionally as he was successful the more he was venerated, the wider his fame spread and the more numerous became his followers.

Ten years later, at the date of his death, he was not only the prophet and spiritual ruler but also the temporal lord of all Arabia.

The whole country was his house and all the people his pupils. Honesty, sobriety, the Koran and war upon the unbeliever were his lessons, and his scholars were worthy of their master.

In this academy were formed those heroes who shortly after shook the potentates of the world upon their thrones.

He invited Heraclius, Emperor of Rome, and Chosroes of Persia to forsake their errors and acknowledge the true doctrine. They each refused, and then commenced those wars which annihilated the successors of Cyrus, and extinguished the feeble heir of the great Augustus.

Within six years after this refusal his invincible horde had wrested from the Caesar those provinces which after seven hundred years war the Romans had just gained from Persia. Soon there ceased to be a Persian Empire, and ancient Irak became a province of a Caliph, the successor of Mohammed.

The evangelists spread, not, as in the early Christian movement, with peace and brotherly love for all men, but with the Koran in the left hand and the sword in the other, offering the choice of paradise, or an instant journey to the infernal regions. North, south, east and west, against Buddhist, Brahmin, follower of Confucius, of Christ, and worshippers of idols, to all were offered the alternative, and the ma-

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The REGISTER'S facilities for doing job work are unsurpassed in Southeast Missouri, and we turn out the best of work, such as

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Envelopes, Cards, Dodgers, BRIEFS, PAMPHLETS, ETC.,

AT LOW PRICES.

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